LIFE AFTER DEATH

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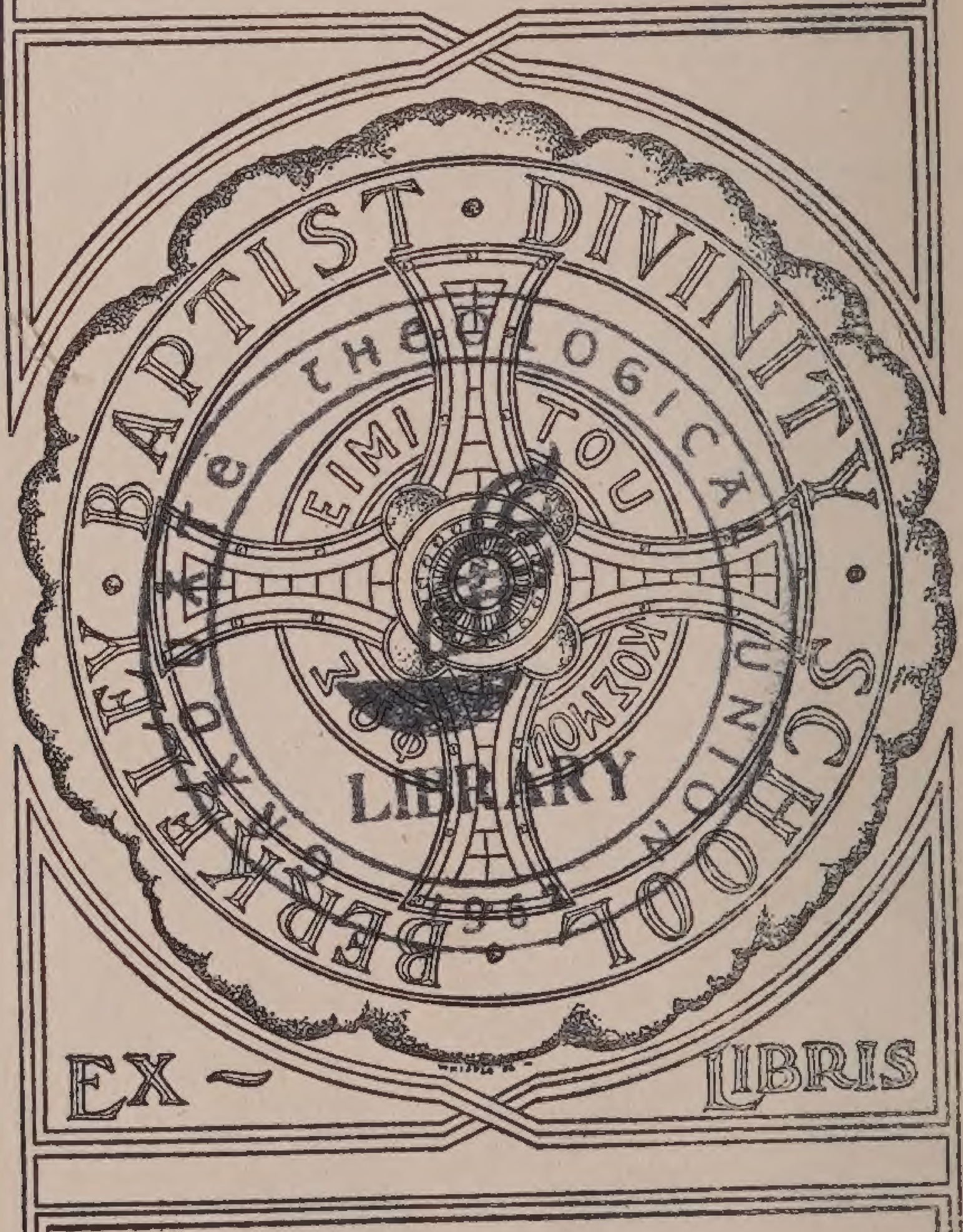

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LIFE AFTER DEATH

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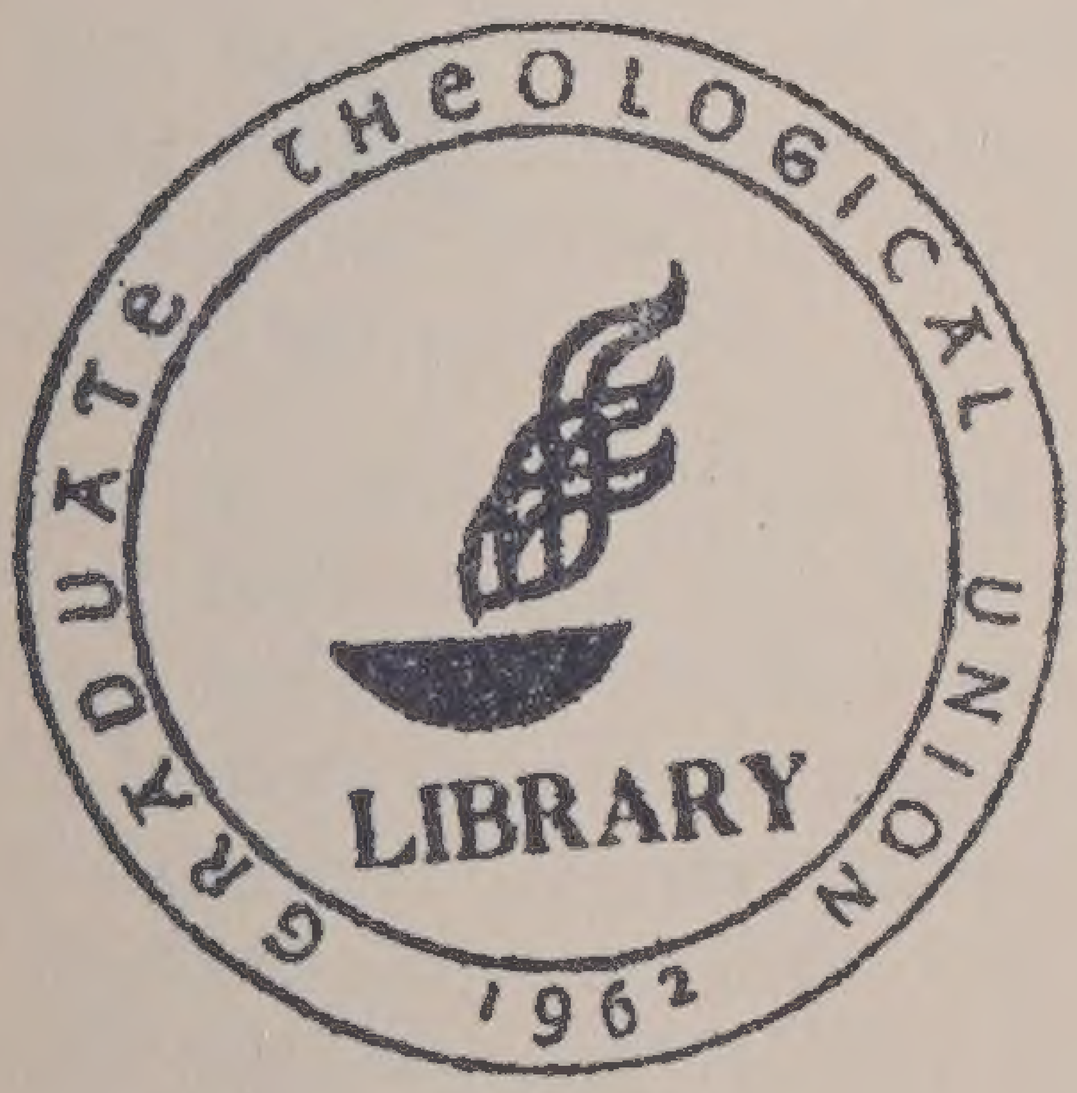

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PREFATORY NOTE

THIS little brochure is compiled from Emanuel Swedenborg's great work entitled "Heaven and Its Wonders and Hell."

The compilation was started to help an invalid recognize more easily the truths about the other World which Swedenborg so clearly sets forth. It is now presented in permanent form, believing that those to whom these truths are familiar will love them even better on seeing them here, and that others to whom they are new may wish to learn more about the larger work. The translation is that of John Curtis Ager as published by Swedenborg Foundation, Inc. Those portions have been selected which the average reader will find responding to his many questions concerning life after the death of the body. Of the larger work the Translator makes this comment:

> "It might be inferred from the title of this work that it deals simply with the phenomena of the spiritual world and its three distinct regions. But it will be seen that in its deeper meaning and purpose it sets forth the true relations and the disordered relations between man and man, or the heavenly life and the infernal life as exhibited in human experience everywhere."

The numerals at the close of each paragraph indicate the paragraph numbers of the larger work.

E. A. H.

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LIFE AFTER DEATH

LIFE AFTER DEATH

THAT it might be made clear that man lives after death and enters in accordance with his life in the world either heaven or hell, many things have been disclosed to me about the state of man after death, which will be presented in due order in the following pages (317).

THE RESUSCITATION OF MAN FROM THE DEAD AND HIS ENTRANCE INTO ETERNAL LIFE

WHEN the body is no longer able to perform the bodily functions in the natural world that correspond to the spirit's thoughts and affections, which the spirit has from the spiritual world, man is said to die. This takes place when the respiration of the lungs and the beatings of the heart cease. But the man does not die; he is merely separated from the bodily part that was of use to him in the world, while the man himself continues to live. It is said that the man himself continues to live since man is not a man because of his body but because of his spirit, for it is the spirit that thinks in man, and thought with affection is what constitutes man. Evidently, then, the death of man is merely his passing from one world into another. And this is why in the Word in its

internal sense "death" signifies resurrection and continuation of life (445).

After the separation the spirit of man continues in the body for a short time, but only until the heart's action has wholly ceased. As soon as this motion ceases the man is resuscitated; but this is done by the Lord alone. Resuscitation means the drawing forth of the spirit from the body, and its introduction into the spiritual world; this is commonly called the resurrection (447).

That the spirit of man, when it has been loosed from the body, is still a man and in a like form, has been proved to me by the daily experience of many years; for I have seen such and have listened to them a thousand times (456).

MAN AFTER DEATH IS IN A COMPLETE HUMAN FORM

THAT angels are human forms, or men, has been seen by me a thousand times. I have talked with them as man with man, sometimes with one, sometimes with many together; and I have seen nothing whatever in their form different from the human form; and have frequently been surprised to find them such. And that this might not be said to be a delusion or a vision of fancy, I have been permitted to see angels when fully awake or in possession of all my bodily senses, and in a state of clear perception (74).

From all my experience, which is now of many years, I am able to state that angels are wholly men in form, having faces, eyes, ears, bodies, arms, hands,

and feet; that they see and hear one another, and talk together, and in a word lack nothing whatever that belongs to men except that they are not clothed in material bodies. I have seen them in their own light, which exceeds by many degrees the noonday light of the world, and in that light all their features could be seen more distinctly and clearly than the faces of men are seen on the earth. It has also been granted me to see an angel of the inmost heaven. He had a more radiant and resplendent face than the angels of the lower heavens. I observed him attentively, and he had a human form in all completeness (75).

Good spirits, with whom I have spoken about this matter, have been deeply grieved at such ignorance in the church about the condition of heaven and of spirits and angels; and in their displeasure they charged me to declare positively that they are not formless minds nor ethereal breaths, but are men in very form, and see, hear, and feel as fully as those who are in this world (77).

That in respect to his interiors man is a spirit can be seen from the fact that after his separation from the body, which takes place when he dies, man goes on living just as before. That I might be convinced of this I have been permitted to talk with nearly every one I had ever known in their life in the body; with some for hours, with some for weeks and months, and with some for years, and this chiefly that I might be sure of it and might testify to it (437).

It is a matter of importance to know that every one's human form after death is the more beautiful in proportion as he has more interiorly loved Divine truths and lived according to them; for every one's interiors are both opened and formed in accordance with his

love and life; therefore the more interior the affection is the more like heaven it is, and in consequence the more beautiful the face is. This is why the angels in the inmost heaven are the most beautiful, for they are forms of celestial love (459).

AFTER DEATH MAN IS POSSESSED OF EVERY SENSE, AND OF ALL THE MEMORY, THOUGHT, AND AFFECTION, THAT HE HAD IN THE WORLD, LEAVING NOTHING BEHIND EXCEPT HIS EARTHLY BODY

IT has been proved to me by manifold experience that when man passes from the natural world into the spiritual, as he does when he dies, he carries with him all his possessions, that is, everything that belongs to him as a man, except his earthly body. For when man enters the spiritual world or the life after death, he is in a body as he was in the world, with no apparent difference, since he neither sees nor feels any difference. But his body is then spiritual, and thus separated or purified from all that is earthly; and when what is spiritual touches or sees what is spiritual, it is just the same as when what is natural touches or sees what is natural. So when a man has become a spirit he does not know that he has died, but believes that he is in the same body that he had in the world.

Moreover, a man's spirit enjoys every sense, both outer and inner, that he enjoyed in the world; he sees as before, he hears and speaks as before, smells and

tastes, and when touched, he feels the touch as before; he also longs, desires, craves, thinks, reflects, is stirred, loves, wills, as before; and one who takes delight in studies, reads and writes as before. In a word, when a man passes from one life into the other, or from one world into the other, it is like passing from one place into another, carrying with him all things that he had possessed in himself as a man; so that by death, which is only the death of the earthly body, man cannot be said to have lost any thing really his own.

Furthermore, he carries with him his natural memory, retaining every thing that he has heard, seen, read, learned, or thought, in the world from earliest infancy even to the end of life (461).

That when a man leaves the world he takes with him all his memory has been shown to me in many ways, and many of the things I have seen and heard are worthy of mention, some of which I will relate in order. There were some who denied their crimes and villainies which they had perpetrated in the world; and in consequence, that they might not be believed innocent, all their deeds were disclosed and reviewed from their memory in order, from their earliest to their latest years. There were some who had deceived others by wicked arts and had committed thefts. The deceits and thefts of these were also enumerated in detail, many of which were known to scarcely any in the world except themselves. These deeds they confessed, because they were plainly set forth, with every thought, intention, pleasure, and fear which occupied their minds at the time.

There were others who had accepted bribes, and had rendered venal judgments, who were similarly explored from their memory, and from it every thing

they had done from the beginning to the end of their office was reviewed. Every detail in regard to what and how much they had received, as well as the time, and their state of mind and intention, were brought to their recollection. . . . Moreover, I have learned from a man's memory, when it was seen and inspected by angels, what his thoughts had been for a month, one day after another, and this without mistake, the thoughts being recalled just as they arose from day to day.

From these examples it can be seen that man carries with him all of his memory, and that nothing can be so carefully concealed in the world as not to be disclosed after death, which is done in the presence of many, according to the Lord's words:

> "There is nothing concealed that shall not be uncovered, and nothing secret that shall not be known; therefore what ye have spoken in the dark shall be heard in light, and what ye have spoken in the ear . . . shall be proclaimed on the housetops" (*Luke* xii. 2, 3) (462).

In disclosing his acts to a man after death, the angels to whom the office of searching is assigned look into his face. . . . I know that all this sounds like a paradox, and is difficult to believe; but still it is true. Let no one believe, then, that there is any thing that a man has ever thought in himself or done in secret that can be concealed after death; but let him believe that all things and each single thing are then made as clear as day (463).

Men that are in love to the Lord and charity toward the neighbor have with them and in them during their life in the world angelic intelligence and wisdom, but it is then stored up in the inmosts of the inner memory; and they are not at all conscious of it until they

put off corporeal things. Then the natural memory is laid asleep and they awake into their inner memory, and then gradually into angelic memory itself (467).

And yet there is a great difference between man's life in the spiritual world and his life in the natural world, in regard both to his outer senses and their affections and his inner senses and their affections. Those that are in heaven have more exquisite senses, that is, a keener sight and hearing, and also think more wisely, than when they were in the world; for they see in the light of heaven, which surpasses by many degrees the light of the world (462).

They wished me to say that they were not dead, but were living as men the same as before, and had merely migrated from one world into the other, and were not aware of having lost any thing, since they had a body and its senses just as before, also understanding and will just as before, with thoughts and affections, sensations and desires, like those they had in the world.

Most of those who had recently died, when they saw themselves to be living men as before, and in a like state (for after death every one's state of life is at first such as it was in the world, but there is a gradual change in it either into heaven or into hell), were moved by new joy at being alive, saying that they had not believed that it would be so. They greatly wondered that they should have lived in such ignorance and blindness about the state of their life after death. . . . Then they began to see the cause of that blindness and ignorance, which is, that external things relating to the world and the body had so occupied and filled their minds that they could not be raised into the light of heaven (312).

MAN AFTER DEATH IS SUCH AS HIS LIFE HAD BEEN IN THE WORLD

EVERY Christian knows from the Word that every one's life continues the same after death; for it is there said in many passages that man will be judged and rewarded according to his deeds and works; and no one who thinks from good and from real truth can help seeing that he who lives well goes to heaven and that he who lives wickedly goes to hell. But the evil man is unwilling to believe that his state after death is according to his life in the world; he thinks instead, especially when he is sick, that heaven is granted to every one out of pure mercy, whatever his life may have been, and that this is done in accord with his faith, which he separates from life.

That man will be judged and rewarded according to his deeds and works is declared in many passages in the Word, some of which I will here quote:

"The Son of man shall come in the glory of His Father with His angels, and then He will render unto every one according to his works" (*Matt.* xvi. 27).

"I will recompense them according to their work and according to the doing of their hands" (*Jer.* xxv. 14).

Jehovah, "whose eyes are open upon all the ways of man, to give to every one according to his ways and according to the fruit of his works" (*Jer.* xxxii. 19).

"I will visit upon his ways and recompense to him his works" (*Hosea* iv. 9).

"Jehovah . . . doeth with us according to our ways and according to our works" (*Zech.* i. 6).

In foretelling the last judgment the Lord recounts nothing but works, teaching that those that have done good works will enter into eternal life. . . . It is clear that works and deeds constitute the outward life of

man, and that the quality of his inward life is made evident in them (470, 471).

But by deeds and works, what they are inwardly is here meant, and not the way they outwardly appear; for every one knows that every deed and work goes forth from the man's will and thought; otherwise it would be nothing but a movement like that of an automaton or image. Consequently, a deed or work viewed in itself is merely an effect that derives its soul and life from will and thought, even to the extent that it is nothing but will and thought in effect, and thus is will and thought in outward form.

From this it follows that a deed or work is the same in quality as the will and thought that produce it. If the thought and will are good the deeds and works are good; but if the thought and will are evil the deeds and works are evil, although in outward appearance they are the same. A thousand men may act in the same way, that is, may do like deeds, so alike in outword form as to be almost indistinguishable, and yet each one regarded in itself be different, because from a different will.

For example, when one acts honestly and justly with a companion, one person may do it for the purpose of appearing to be honest and just out of regard to himself and his own honor; another out of regard to the world and gain; a third out of regard to reward and merit; a fourth out of regard to friendship; a fifth from fear of the law and the loss of reputation or employment (472).

WHAT THE WORLD OF SPIRITS IS

THE world of spirits is not heaven, nor is it hell, but it is the intermediate place or state between the two; for it is the place that man first enters after death; and from which after a suitable time he is either raised up into heaven or cast down into hell in accord with his life acquired in the world.

The world of spirits is both an intermediate place between heaven and hell and an intermediate state of the man after death. It has been shown to me not only that it is an intermediate place, having the hells below it and the heavens above it, but also that it is an intermediate state, since so long as man is in it he is not yet either in heaven or in hell. The state of heaven in man is the conjunction of good and truth in him; and the state of hell is the conjunction of evil and falsity in him. Whenever good in a man-spirit is conjoined to truth he comes into heaven, because that conjunction, as just said, is heaven in him; but whenever evil in a man-spirit is conjoined with falsity he comes into hell, because that conjunction is hell in him. That conjunction is effected in the world of spirits, man then being in an intermediate state (421, 422).

In the world of spirits there are vast numbers, because the first meeting of all is there, and all are there explored and prepared. The time of their stay in that world is not fixed. . . . How man is led in that world from one state into another and prepared shall now be told.

As soon as men after death enter the world of spirits the Lord clearly discriminates between them; and the evil are at once attached to the infernal society with which they were united by their ruling love while in

the world; and the good are at once attached to the heavenly society with which they were united while in the world by their love, charity, and faith. But although they are thus divided, all that have been friends and acquaintances in the life of the body, especially wives and husbands, and brothers and sisters, meet and converse together whenever they so desire. I have seen a father talking with six sons, whom he had recognized, and have seen many others with their relatives and friends (426, 427).

The state of man's spirit that immediately follows his life in the world being such, he is then recognized by his friends and by those he had known in the world; for this is something that spirits perceive not only from one's face and speech but also from the sphere of his life when they draw near. Whenever any one in the other life thinks about another he brings his face before him in thought, and at the same time many things of his life; and when he does this the other becomes present, as if he had been sent for or called. This is so in the spiritual world because thoughts there are shared, and there is no such space there as in the natural world. So all, as soon as they enter the other life, are recognized by their friends, their relatives, and those in any way known to them; and they talk with one another, and afterward associate in accordance with their friendships in the world. I have often heard that those that have come from the world were rejoiced at seeing their friends again, and that their friends in turn were rejoiced that they had come. Very commonly husband and wife come together and congratulate each other, and continue together, and this for a longer or shorter time in accord with their delight in living together in the world. If they had

not been united by a true marriage love, which is a conjunction of minds by heavenly love, after remaining together for a while they separate (494).

THE FIRST STATE OF MAN AFTER DEATH

THERE are three states that man passes through after death before he enters either heaven or hell. The first state is the state of his exteriors, the second state the state of his interiors, and the third his state of preparation. These states man passes through in the world of spirits.

In regard to the first state, which is the state of the exteriors, it is that which man comes into immediately after death. Every man, as regards his spirit, has exteriors and interiors. The exteriors of the spirit are the means by which it adapts the man's body in the world, especially the face, speech, and movements, to fellowship with others; while the interiors of the spirit are what belong to its own will and thought; and these are rarely manifested in face, speech, and movement. For man is accustomed from childhood to maintain a semblance of friendship, benevolence, and sincerity, and to conceal the thoughts of his own will, thereby living from habit a moral and civil life in externals, whatever he may be internally.

The first state of man after death resembles his state in the world, for he is then likewise in externals, having a like face, like speech, and a like disposition, thus a like moral and civil life. . . . Thus is one life continued into the other, and death is merely the passing from one to the other (491–493).

As the life of spirits recently from the world is not

unlike their former life, and as they know nothing about the state of life after death and nothing about heaven and hell except what they have learned from the sense of the letter of the Word and preaching from it, they are at first surprised to find themselves in a body and in every sense that they had in the world, and seeing the same things; and they become eager to know what heaven is, what hell is, and where they are. Therefore their friends tell them about the conditions of eternal life, and take them about to various places and into various companies, and sometimes into cities, and into gardens and parks, showing them chiefly such magnificent things as delight the external senses and faculties, which are then active.

Nearly all are anxious to know whether they will get to heaven. Most of them believe that they will, because of their having lived in the world a moral and civil life, never considering that the bad and the good live a like life outwardly, alike doing good to others, attending public worship, hearing sermons, and praying; and wholly ignorant that external deeds and external acts of worship are of no avail, but only the internals from which the externals proceed. There is hardly one out of thousands who knows what internals are, and that it is in them that man must find heaven and the church. Still less is it known that outward acts are such as the intentions and thoughts are, and the love and faith in these from which they spring (495).

This first state of man after death continues with some for days, with some for months, and with some for a year. . . . In the spiritual world no one is permitted to think and will in one way and speak and act in another (498).

THE SECOND STATE OF MAN AFTER DEATH

THE second state of man after death is called the state of his interiors, because he is then let into the interiors of his mind, that is, of his will and thought; while his exteriors, which he has been in during his first state, are laid asleep. Whoever gives any thought to man's life and speech and action can see that every one has exteriors and interiors, that is, exterior and interior thoughts and intentions. This is shown by the fact that in society one thinks about others in accordance with what he has heard and learned of them by intercourse or conversation; but he does not talk with them in accordance with his thought; and if they are evil he nevertheless treats them with civility. That this is so is seen especially in the case of pretenders and flatterers, who speak and act in one way and think and will in a wholly different way; also in the case of hypocrites, who talk about God and heaven and the salvation of souls and the truths of the church and their country's good and their neighbor as if from faith and love, although in heart they believe otherwise and love themselves alone.

All this makes clear that there are two kinds of thought, one exterior and the other interior; and that there are those who speak from exterior thought, while from their interior thought they have other sentiments, and that these two kinds of thought are kept separate, and the interior is carefully prevented from flowing into the exterior and becoming manifest in any way. All this has been said to make known that every man has interior thought and exterior thought, and that these are distinct from each other (499).

When the first state, which is the state of the exteriors treated of in the preceding chapter, has been passed through, the man-spirit is let into the state of his interiors, or into the state of his interior will and its thought, in which he had been in the world when left to himself to think freely and without restraint (502).

In this state the spirit thinks from his very will, thus from his very affection, or from his very love: and thought and will then make one (503).

All men without exception are let into this state after death, because it is their spirit's own state. The former state is such as the man was in regard to his spirit when in company; and that is not his own state (504).

All that have lived a good life in the world and have acted from conscience, who are such as have acknowledged the Divine and have loved Divine truths, especially such as have applied those truths to life, seem to themselves, when let into the state of their interiors, like one aroused from sleep into full wakefulness, or like one passing from darkness into light. They then think from the light of heaven, thus from an interior wisdom, and they act from good, thus from an interior affection (506).

When evil spirits are in this second state, as they rush into evils of every kind they are subjected to frequent and grievous punishments. In the world of spirits there are many kinds of punishment; and there is no regard for person, whether one had been in the world a king or a servant. Every evil carries its punishment with it, the two making one; therefore whoever is in evil is also in the punishment of evil. And yet no one in the other world suffers punishment on

account of the evils that he had done in this world, but only on account of the evils that he then does; although it amounts to the same and is the same thing whether it be said that men suffer punishment on account of their evils in the world or that they suffer punishment on account of the evils they do in the other life, since every one after death returns into his own life and thus into like evils.

Men are punished for the reason that the fear of punishment is the sole means of subduing evils in this state. Exhortation is no longer of any avail, neither is instruction or fear of the law and of the loss of reputation, since every one then acts from his nature; and that nature can be restrained and broken only by punishments. But good spirits, although they had done evils in the world, are not punished, because their evils do not return. Moreover, I have learned that the evils they did were of a different kind or nature, not being done purposely in opposition to the truth, or from any other badness of heart than that which they received by inheritance from their parents, and that they were borne into this by a blind delight when they were in externals separate from internals (509).

In this second state the separation of evil spirits from good spirits takes place. In the first state they are together, for while a spirit is in his exteriors he is as he was in the world, thus the evil with the good and the good with the evil; but it is otherwise when he has been brought into his interiors and left to his own nature or will (511).

THIRD STATE OF MAN AFTER DEATH, WHICH IS A STATE OF INSTRUCTION FOR THOSE WHO ENTER HEAVEN

THE third state of man after death, that is, of his spirit, is a state of instruction. . . . For one can be prepared for heaven only by means of knowledges of good and truth, that is, only by means of instruction, since one can know what spiritual good and truth are, and what evil and falsity are, which are their opposites, only by being taught. One can learn from the world what civil and moral good and truth are, which are called justice and honesty, because there are civil laws in the world that teach what is just, and there is intercourse with others whereby man learns to live in accordance with moral laws, all of which have relation to what is honest and right. But spiritual good and truth are learned from heaven, not from the world. They can be learned from the Word and from the doctrine of the church that is drawn from the Word (512).

Instruction in the heavens differs from instruction on earth in that knowledges are not committed to memory, but to life; for the memory of spirits is in their life, for they receive and imbibe everything that is in harmony with their life, and do not receive, still less imbibe, what is not in harmony with it; for spirits are affections, and are therefore in a human form that is in accord with their affections (517).

IT IS NOT SO DIFFICULT TO LIVE THE LIFE THAT LEADS TO HEAVEN AS SOME BELIEVE

THERE are some who believe that to live the life that leads to heaven, which is called the spiritual life, is difficult, because they have been told that man must renounce the world, must divest himself of the lusts called the lusts of the body and the flesh, and must live spiritually; and they understand this to mean that they must discard worldly things, which consist chiefly in riches and honors; that they must walk continually in pious meditation on God, salvation, and eternal life; and must spend their life in prayers and in reading the Word and pious books. Such is their idea of renouncing the world, and living in the spirit and not in the flesh. . . .

On the contrary, to receive the life of heaven a man must live in the world and engage in its business and employments, and by means of a moral and civil life there receive the spiritual life (528).

That it is not so difficult as some believe to live the life that leads to heaven will now be shown. Any one can live a civil and moral life; for every one from his childhood is initiated into that life, and learns what it is by living in the world. Moreover, every one, whether evil or good, lives that life; for who does not wish to be called honest, and who does not wish to be called just? Almost every one practices honesty and justice outwardly, so far as to seem to be honest and just at heart, or to seem to act from real honesty and justice. The spiritual man ought to live in like

manner, and can do so as easily as the natural man can, with this difference only, that the spiritual man believes in the Divine, and acts honestly and justly, not solely because to so act is in accord with civil and moral laws, but also because it is in accord with Divine laws. . . . His justice and honesty appear outwardly precisely the same as the justice and honesty of natural men and even of evil and infernal men; but in inward form they are wholly unlike. For evil men act justly and honestly solely for the sake of themselves and the world; and therefore if they had no fear of laws and penalties, or the loss of reputation, of honor, of gain, and of life, they would act in every respect dishonestly and unjustly, since they neither fear God nor any Divine law (530).

Every one may know that thoughts are led or tend in accord with the intentions, that is, in the same directions that one intends; for thought is man's internal sight, and resembles the external sight in this, that to whatever point it is directed or aimed, thither it turns and there it rests. Therefore when the internal sight or the thought is turned towards the world and rests there, the thought in consequence becomes worldly; when it turns to self and self-honor it becomes corporeal; but when it is turned heavenwards it becomes heavenly.

Man's love is what constitutes his intention and determines his internal sight or thought to its objects; thus the love of self fixes it upon self and its objects, the love of the world upon worldly objects, and the love of heaven upon heavenly objects.

Man's intention, by which his internal sight or thought is determined, is his will; for what a man wills he intends, and what he intends he thinks.

Therefore when his intention is heavenward his thought is determined heavenward, and with it his whole mind, which is thus in heaven (532).

That it is not so difficult to live the life of heaven as some believe can now be seen from this, that when any thing presents itself to a man that he knows to be dishonest and unjust, but to which he is inclined, it is simply necessary for him to think that it ought not to be done because it is opposed to the Divine precepts. If a man accustoms himself so to think, and from so doing establishes a habit of so thinking, he is gradually conjoined to heaven. And when man has made a beginning the Lord quickens all that is good in him, and causes him not only to see evils to be evils, but also to refrain from willing them, and finally to turn away from them. This is meant by the Lord's words,

"My yoke is easy and My burden is light" (*Matt.* xi. 30).

But it must be understood that the difficulty of so thinking and of resisting evils increases so far as man from his will does evils (533).

All this has been said to make known that the life that leads to heaven is not a life withdrawn from the world, but a life in the world; and that a life of piety separated from a life of charity, which is possible only in the world, does not lead to heaven; but a life of charity does; and a life of charity consists in acting honestly and justly in every employment, in every business, and in every work, from an interior, that is, from a heavenly, motive; and this motive is in that life whenever man acts honestly and justly because doing so is in accord with the Divine laws. Such a life is not

difficult. But a life of piety separate from a life of charity is difficult; and as much as such a life is believed to lead towards heaven so much it leads away from heaven (535).

NO ONE IS CAST INTO HELL BY THE LORD; THIS IS DONE BY THE SPIRIT HIMSELF

AN opinion has prevailed with some that God turns away His face from man, casts man away from Himself, and casts him into hell, and is angry on account of his evil; and some believe also that God punishes man and does evil to him. In this opinion they establish themselves by the sense of the letter of the Word, where such things are declared, not knowing that the spiritual sense of the Word, by which the sense of the letter is made clear, is wholly different; and consequently that the genuine doctrine of the church, which is from the spiritual sense of the Word, teaches otherwise, namely, that God never turns away His face from man, and never casts man away from Himself, that He casts no one into hell and is angry with no one.

Every one, moreover, whose mind is enlightened perceives this to be true when he reads the Word, from the simple truth that God is good itself, love itself, and mercy itself; and that good itself cannot do evil to any one, and love itself and mercy itself cannot cast man away from itself, because this is contrary to the very essence of mercy and love, thus contrary to the Divine itself. Therefore those who think from an enlightened mind clearly perceive, when they read the

Word, that God never turns Himself away from man; and as He never turns Himself away from him He deals with him from goodness, love, and mercy, that is, wills good to him, loves him, and is merciful to him (545).

THE LOVE OF SELF AND OF THE WORLD

I HAVE been told from heaven, and it has been proved to me by much experience, that these two loves, the love of self and the love of the world, rule in the hells and constitute the hells; as love to the Lord and love towards the neighbor rule in the heavens and constitute the heavens; also that the two loves that are the loves of hell and the two loves that are the loves of heaven are diametrically opposite to each other (554).

At first I wondered how love of self and love of the world could be so diabolical, and how those who are in these loves could be such monsters in appearance; for in the world not much thought is given to love of self, but only to that elated state of mind in external matters which is called haughtiness, and that alone, being so apparent, is regarded as love of self (555).

The love of self is wishing well to oneself alone, and to others only for the sake of self, even to the church, one's country, or any human society. It consists also in doing good to all these solely for the sake of one's own reputation, honor, and glory; and unless these are seen in the uses he performs in behalf of others he says in his heart, How does it concern me?

Why should I do this? What shall I get from it? and therefore he does not do it. Evidently, then, he who is in the love of self does not love the church or his country or society, nor any use, but himself alone. His delight is solely the delight of the love of self; and as the delight that comes forth from his love is what constitutes the life of man, his life is a life of self; and a life of self is a life from what is man's own, and what is man's own, regarded in itself, is nothing but evil (556).

What love of self is can be seen by comparing it with heavenly love. Heavenly love consists in loving uses for the sake of uses, or goods for the sake of goods, which are done by man in behalf of the church, his country, human society, and a fellow-citizen; for this is loving God and loving the neighbor, since all uses and all goods are from God, and are the neighbor who is to be loved. But he who loves these for the sake of himself loves them merely as servants, because they are serviceable to him; consequently, it is the will of one who is in self-love that the church, his country, human societies, and his fellow-citizens, should serve him, and not he them (557).

In respect to the love of the world: it is a love opposed to heavenly love in a less degree than love of self, because the evils hidden within it are lesser evils. The love of the world consists in one's desiring to secure to himself, by any kind of artifice, the wealth of others, and in setting his heart upon riches, and permitting the world to draw him and lead him away from spiritual love, which is love towards the neighbor, and thus from heaven and from the Divine. But this love is manifold. There is a love of wealth for the sake of being exalted to honors, when these alone

are loved. There is a love of honors and dignities with a view to the increase of wealth. There is a love of wealth for the sake of various uses that give delight in the world. There is a love of wealth merely for the sake of wealth, which is a miserly love; and so on. The end for the sake of which wealth is sought is called its use (565).

Furthermore, so far as any one is in heavenly love, which consists in loving uses and goods and being moved by delight of heart when doing them for the sake of the church, country, human society, and one's fellow-citizens, he is so far led by the Lord, because that love is the love in which the Lord is, and which is from Him. But so far as any one is in love of self, which consists in performing uses and goods for the sake of himself, so far he is led by himself; and so far as any one is led by himself he is not led by the Lord. And from this it also follows that so far as any one loves himself he separates himself from the Divine, thus also from heaven (558).

That the love of self is the opposite of love to the neighbor can be seen from the origin and essence of both. The love of the neighbor of one who is in the love of self begins with oneself, for he claims that every one is neighbor to himself; and it goes forth from him as its centre to all who make one with him, diminishing in accordance with the degree of their conjunction with him by love. All outside of this circle are regarded as of no account; and those who are opposed to those in the circle and to their evils are accounted as enemies, whatever their character may be, however wise, upright, honest, or just. But spiritual love to the neighbor begins with the Lord, and goes forth from Him as its centre to all who are

conjoined to Him by love and faith, going forth in accordance with the quality of their love and faith.

Evidently, then, the love of the neighbor that has its beginning in man is the opposite of the love to the neighbor that has its beginning in the Lord (558).

IT IS THE DIVINE OF THE LORD THAT MAKES HEAVEN

THE angels taken collectively are called heaven, for they constitute heaven; and yet that which makes heaven in general and in particular is the Divine that flows forth from the Lord flowing into the angels and being received by them. And as the Divine that goes forth from the Lord is the good of love and the truth of faith, the angels are angels and are heaven in the measure in which they become recipients of good and truth from the Lord.

Every one in the heavens knows and believes and even perceives that he wills and does nothing of good from himself, and that he thinks and believes nothing of truth from himself, but only from the Divine, thus from the Lord; also that the good from himself is not good, and the truth from himself is not truth, because these have in them no life from the Divine. Moreover, the angels of the inmost heaven clearly perceive and feel the influx, and the more of it they receive the more they seem to themselves to be in heaven, because the more are they in love and faith and in the light of intelligence and wisdom, and in heavenly joy therefrom; and since all these go forth from the

Divine of the Lord, and in these the angels have their heaven, it is clear that it is the Divine of the Lord, and not the angels or anything properly their own that makes heaven.

The Lord teaches that those that are in heaven and in the church are in the Lord and the Lord is in them, when He says:

> "Abide in Me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, so neither can ye, except ye abide in Me. I am the Vine, ye are the branches. He that abideth in Me and I in him, the same beareth much fruit; for apart from Me ye can do nothing" (*John* xv. 4, 5).

From all this it can now be seen that the Lord dwells in the angels of heaven in what is His own, and thus that the Lord is the all in all things of heaven; and this for the reason that good from the Lord is the Lord in angels, for what is from the Lord is the Lord; consequently heaven to the angels is good from the Lord, and not anything of their own (7, 8, 11, 12).

IN HEAVEN THE DIVINE OF THE LORD IS LOVE TO HIM AND CHARITY TOWARDS THE NEIGHBOR

THE Divine that goes forth from the Lord is called in heaven Divine truth, for a reason that will presently appear. This Divine truth flows into heaven from the Lord from His Divine love. The Divine love and the Divine truth therefrom are related to

each other as the fire of the sun and the light therefrom in the world, love resembling the fire of the sun, and truth therefrom, light from the sun. Moreover, by correspondence fire signifies love, and light truth going forth from love.

From this it is clear what the Divine truth that goes forth from the Lord's love is—that in its essence it is Divine good joined to Divine truth, and being so conjoined it vivifies all things of heaven; just as in the world when the sun's heat is joined to light it makes all things of the earth fruitful, which takes place in spring and summer. It is otherwise when the heat and light are not joined, that is, when the light is cold; then all things become torpid and lie dead. With the angels this Divine good, which is compared to heat, is the good of love; and Divine truth, which is compared to light, is that through which and out of which good of love comes.

The Divine in heaven which makes heaven is love, because love is spiritual conjunction. It conjoins angels to the Lord and conjoins them to one another, so conjoining them that in the Lord's sight they are all one. Moreover, love is the very being (*esse*) of every one's life; consequently from love both angels and men have their life. Every one who reflects can know that the inmost vitality of man is from love, since he grows warm from the presence of love and cold from its absence, and when deprived of it he dies. But it is to be remembered that the quality of his love is what determines the quality of each one's life.

In heaven there are two distinct loves, love to the Lord and love towards the neighbor, in the inmost or third heaven love to the Lord, in the second or middle

heaven love towards the neighbor. They both go forth from the Lord, and they both make heaven. How these two loves are distinct and how they are conjoined is seen in heaven in clear light, but in the world only obscurely. In heaven loving the Lord does not mean loving Him in respect to His person, but it means loving the good that is from Him; and to love good is to will and do it from love; and to love the neighbor does not mean loving a companion in respect to his person, but loving the truth that is from the Word; and to love truth is to will and do it. This makes clear that these two loves are distinct as good and truth are distinct, and that they are conjoined as good is conjoined with truth. But this can scarcely be comprehended by men unless it is known what love is, what good is, and what the neighbor is (13, 14, 15).

The Divine of the Lord in heaven is love, for the reason that love is receptive of all things of heaven, such as peace, intelligence, wisdom, and happiness. For love is receptive of each and all things that are in harmony with it; it longs for them, seeks them, and drinks them in as it were spontaneously, for it desires unceasingly to be enriched and perfected by them. This, too, man well knows, for with him love searches as it were the stores of his memory and draws forth all things that are in accord with itself, collecting and arranging them in and under itself—in itself that they may be its own, and under itself that they may be its servants; and other things not in accord with it it discards and expels.

That there is present in love every capacity for receiving truths in harmony with itself, and a longing to conjoin them to itself, has been made clear by

the fact that some who were simple-minded in the world were taken up into heaven, and when they were with the angels they came into angelic wisdom and heavenly blessedness, and for the reason that they had loved what is good and true for its own sake, and had implanted it in their life, and had thereby become capacities for receiving heaven with all that is ineffable there. But those who are in love of self and of the world have no capacity for receiving what is good and true; they loathe and reject it, and at its first touch and entrance they flee away and associate themselves with those in hell who are in loves like their own.

There were spirits who had doubts about there being such capacities in heavenly love, and who were anxious to know whether it were true; whereupon they were let into a state of heavenly love, whatever opposed being for the time removed, and were brought forward some distance, where there was an angelic heaven, and from it they talked with me, saying that they perceived a more interior happiness than they could possibly express in words, and they lamented greatly that they must return into their former state. Others were taken up into heaven; and the higher or more interiorly they were exalted the more of intelligence and wisdom were they admitted into, such as enabled them to perceive what had before been incomprehensible to them. From this it is clear that the love that goes forth from the Lord is receptive of heaven and all things therein.

That love to the Lord and love towards the neighbor include in themselves all Divine truths is made evident by what the Lord Himself said of these two loves:

"Thou shalt love . . . thy God with all thy heart and with all thy soul. . . . This is the greatest and first commandment. And the second, is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang . . . the law and the prophets" (*Matt.* xxii. 37–40).

"The law and the prophets" are the whole Word, thus all Divine truth (18, 19).

REPRESENTATIVES AND APPEARANCES IN HEAVEN

THE man who thinks from natural light alone is unable to comprehend that there is any thing in heaven like what is in the world; and for the reason that from natural light he has previously thought, and established himself in the idea, that angels are nothing but minds, and that minds are like ethereal breaths, having no senses like those of men, thus no eyes, and if no eyes no objects of sight; and yet an angel has every sense that a man has, and far more exquisite senses; and the light by which angels see is far brighter than the light by which man sees (170).

The nature of the objects that are visible to angels in heaven cannot be described in a few words. For the most part they are like things on earth, but in form far more perfect, and in number more abundant (171).

When I have been permitted to be in company with angels, the things about me appeared precisely the same as those in the world; and so plainly that I would not have known that I was not in the world and in a king's palace. I also talked with the angels as man with man (174).

To show what the things are that appear to the angels in accordance with correspondences. I will here mention one for the sake of illustration. By those who are intelligent gardens and parks full of trees and flowers of every kind are seen. The trees are planted in a most beautiful order combined to form arbors with arched approaches and encircling walks, all more beautiful than words can describe. There the intelligent walk and gather flowers and weave garlands with which they adorn little children. Moreover, there are kinds of trees and flowers there that are never seen and cannot exist on earth (176).

Very many of the learned from the Christian world are astonished when they find themselves after death in a body, in garments, and in houses, as in the world. And when they recall what they have thought about the life after death, the soul, spirits, and heaven and hell, they are ashamed and confess that they thought foolishly; and that the simple in faith thought much more wisely than they (313).

THE GARMENTS WITH WHICH ANGELS APPEAR CLOTHED

SINCE angels are men, and live together as men do on the earth, they have garments and dwellings and other such things, with the difference, however, that as they are in a more perfect state all things with them are in greater perfection. For as angelic wisdom surpasses human wisdom to such a degree as to be called ineffable, so is it with all things that are perceived and seen by angels, inasmuch as all things perceived and seen by them correspond to their wisdom (177).

The garments with which angels are clothed, like all other things with them, correspond; and they have real existence because they correspond. Their garments correspond to their intelligence, and therefore every one in the heavens appears clothed in agreement with his intelligence; and as one is more intelligent than another so the garments of one surpass those of another. Some of the most intelligent have garments that blaze as if with flame, others have garments that glisten as if with light; the less intelligent have garments that are glistening white or white without the effulgence; and the still less intelligent have garments of various colors (178).

As in heaven the angels are clothed with garments, so when seen in the world they have appeared clothed with garments, as those seen by the prophets and those seen at the Lord's sepulchre,

> Whose appearance was as lightning, and their garments glistening and white (*Matt.* xxviii. 3; *Mark* xvi. 5; *Luke* xxiv. 4; *John* xx. 12, 13),

and those seen in heaven by John,

> Who had garments of fine linen and white (*Apoc.* iv. 4; xix. 14) (180).

That the garments of angels do not merely appear as garments, but are real garments, is evident from the fact that angels both see them and feel them, that they have many garments, and that they put them on and put them off, that they care for those that are not in use, and put them on again when they need them. That they are clothed with a variety of garments I have seen many times. When I asked where they got their garments, they said from the Lord, and that they

receive them as gifts, and sometimes they are clothed with them unconsciously. They said also that their garments are changed in accordance with their changes of state, that in the first and second state their garments are shining and glistening white, and in the third and fourth state a little less bright (181).

THE PLACES OF ABODE AND DWELLINGS OF ANGELS

AS there are societies in heaven and the angels live as men they have also places of abode, and these differ in accordance with each one's state of life. They are magnificent for those in higher dignity, and less magnificent for those in lower condition. I have frequently talked with angels about the places of abode in heaven, saying that scarcely any one will believe at the present day that they have places of abode and dwellings; some because they do not see them, some because they do not know that angels are men, and some because they believe that the angelic heaven is the heaven that is seen with the eyes around them, and as this appears empty and they suppose that angels are ethereal forms, they conclude that they live in ether. Moreover, they do not comprehend how there can be such things in the spiritual world as there are in the natural world, because they know nothing about the spiritual.

The angels replied that they are aware that such ignorance prevails at this day in the world. . . . They said also that it might be known from the Word that angels are men, since those that have been seen have

been seen as men; and the Lord, who took all His Human with Him, appeared in like manner. It might be known also that as angels are men they have dwellings and places of abode, and do not fly about in air. . . . For every one has a general idea that angels are in the human form, and have homes which are called the mansions of heaven, which surpass in magnificence earthly dwellings (183).

But it is better to present the evidence of experience. Whenever I have talked with angels face to face, I have been with them in their abodes. These abodes are precisely like abodes on the earth which we call houses, but more beautiful. In them there are chambers, parlors, and bedrooms in great number; there are also courts, and there are gardens and flower-beds and lawns round about. Where they live together their houses are near each other, arranged one next to the other in the form of a city, with avenues, streets, and public squares, exactly like cities on the earth. I have been permitted to pass through them, looking about on every side, and sometimes entering the house (184).

I have seen palaces in heaven of such magnificence as cannot be described. Above they glittered as if made of pure gold, and below as if made of precious stones, some more splendid than others. It was the same within. Both words and knowledge are inadequate to describe the decorations that adorned the rooms. On the side looking to the south there were parks, where, too, every thing shone, in some places the leaves glistening as if made of silver, and fruit as if made of gold; while the flowers in their beds formed rainbows with their colors. Beyond the borders, where the view terminated, were seen other palaces (185).

The houses in which angels dwell are not erected,

as houses in the world are, but are given to them gratuitously by the Lord, to every one in accordance with his perception of good and truth. . . . Every thing whatsoever that the angels possess they hold as received from the Lord; and every thing they have need of is given them (190).

THE SPEECH OF ANGELS

ANGELS talk with each other just as men do in the world, and on various subjects, as on domestic matters, and on matters of civil, moral, and spiritual life. And there is no difference except that their talk is more intelligent than that of men, because it is from more interior thought. I have been permitted to associate with them frequently, and to talk with them as friend with friend, and sometimes as stranger with stranger; and as I was then in a state like theirs I knew no otherwise than that I was talking with men on the earth.

Angelic speech, the same as human speech, has distinct words; it is also audibly uttered and heard; for angels, like men, have mouth, tongue, and ears, and an atmosphere in which the sound of their speech is articulated, although it is a spiritual atmosphere adapted to angels, who are spiritual. In this atmosphere angels breathe and utter words by means of their breath, as men do in their atmosphere.

In the entire heaven all have the same language, and they all understand one another, to whatever society near or remote, they belong. Language there is not learned but is instinctive with every one, for it flows

from their very affection and thought, the tones of their speech corresponding to their affections, and the vocal articulations which are words corresponding to the ideas of thought that spring from the affections; and because of this correspondence the speech itself is spiritual, for it is affection sounding and thought speaking (234–235).

DIVINE WORSHIP IN HEAVEN

DIVINE worship in the heavens is not unlike in externals Divine worship on the earth, but in internals it is different. In the heavens, as on the earth, there are doctrines, preachings, and church edifices. In essentials the doctrines there are everywhere the same; but in the higher heavens they contain more interior wisdom than in the lower. The preachings are in harmony with the doctrines; and as they have houses and palaces (n. 183–190), so they have church edifices, in which there is preaching. Such things exist in heaven because the angels are being perfected continually in wisdom and love. For they possess, as men do, understanding and will; and both their understanding and their will are capable of being continually perfected, the understanding by means of truths of intelligence, and the will by means of the goods of love (221).

But essential Divine worship in the heavens does not consist in going to church and hearing preaching, but in a life of love, charity, and faith, in accordance with doctrine; preachings in churches serve solely as means of instruction in matters of life. I have talked

with angels on this subject, and have told them that it is believed in the world that Divine worship consists solely in attending church, listening to the preaching, observing the sacrament of the Supper three or four times a year, and performing other acts of worship prescribed by the church; also devoting special times to prayers, and at such times behaving devoutly. The angels said that these are outward acts that ought to be done, but are of no avail unless there is an internal from which they proceed, which is a life in harmony with the precepts that doctrine teaches (222).

THE EMPLOYMENTS OF ANGELS IN HEAVEN

IT is impossible to enumerate the employments in the heavens, still less to describe them in detail, but something may be said about them in a general way; for they are numberless. . . . Every one there performs a use, for the Lord's kingdom is a kingdom of uses (387).

In the heavens as on earth there are many forms of service, for there are ecclesiastical affairs, there are civil affairs, and there are domestic affairs. Ecclesiastical affairs are referred to in what has been said and shown above, where Divine worship is treated of; civil affairs where governments in heaven are treated of, and domestic affairs where the dwellings and homes of angels are treated of: all of which show that in every heavenly society there are many employments and services (388).

Those are concerned with ecclesiastical affairs in

heaven who in the world loved the Word and eagerly sought in it for truths, not with honor or gain as an end, but uses of life both for themselves and for others. These in heaven are in enlightenment and the light of wisdom in the measure of their love and desire for use; and this wisdom they receive from the Word in heaven, which is not a natural Word, as it is in the world, but a spiritual Word (see above, n. 259). These minister in the preaching office; and in accordance with Divine order those are in higher positions who from enlightenment excel others in wisdom.

Those are concerned with civil affairs who in the world loved their country, and loved its general good more than their own, and did what is just and right from a love for what is just and right. So far as these from the eagerness of love have investigated the laws of justice and have thereby become intelligent, they have the ability to perform such functions in heaven.

Furthermore, there are in heaven more functions and services and occupations than can be enumerated; while in the world there are few in comparison. But however many there may be that are so employed, they are all in the delight of their work and labor from a love of use, and no one from a love of self or of gain; and as all the necessaries of life are furnished them gratuitously they have no love of gain for the sake of a living. They are housed gratuitously, clothed gratuitously, and fed gratuitously. Evidently, then, those that have loved themselves and the world more than use have no lot in heaven; for his love or affection remains with every one after his life in the world (393).

In heaven every one comes into his own occupation

in accordance with correspondence, and the correspondence is not with the occupation but with the use of each occupation; for there is a correspondence of every thing. He that in heaven comes into the employment or occupation corresponding to his use is in just the same condition of life as when he was in the world; since what is spiritual and what is natural make one by correspondences; yet there is this difference, that he then comes into an interior delight, because into spiritual life, which is an interior life, and therefore more receptive of heavenly blessedness (394).

THE RICH AND THE POOR IN HEAVEN

THERE are various opinions about reception into heaven. Some are of the opinion that the poor are received and the rich are not; some that the rich and the poor are equally received; some that the rich can be received only by giving up their wealth and becoming like the poor; and proofs are found in the Word for all of these opinions. But those who make a distinction in regard to heaven between the rich and the poor do not understand the Word. In its interiors the Word is spiritual, but in the letter it is natural; consequently those who see in the Word only its literal sense, and not any spiritual sense, err in many respects, especially about the rich and the poor; for example, that it is as difficult for the rich to enter into heaven as for a camel to pass through the eye of a needle; and that it is easy for the poor because they are poor, since it is said,

"Blessed are the poor, . . . for theirs is the kingdom of heaven" (*Matt.* v. 3; *Luke* vi. 20, 21).

But those who know anything of the spiritual sense of the Word think otherwise; they know that heaven is for all who live a life of faith and love, whether rich or poor. But who are meant in the Word by "the rich" and who by "the poor" will be told in what follows. From much conversation and intercourse with angels it has been granted me to know with certainty that the rich enter heaven just as easily as the poor, and that no man is shut out of heaven on account of his wealth, or received into heaven on account of his poverty. Both the rich and the poor are in heaven (357).

It should be said to begin with that a man may acquire riches and accumulate wealth as far as opportunity is given, if it is not done by craft or fraud; that he may enjoy the delicacies of food and drink if he does not place his life therein; that he may have a palatial dwelling in accord with his condition, have intercourse with others in like condition, frequent places of amusement, talk about the affairs of the world, and in a word, he may live outwardly precisely like a man of the world; and all this will be no obstacle to his entering heaven, provided that inwardly in himself he thinks about God as he ought, and acts sincerely and justly in respect to his neighbor.

All this shows that man's external accomplishes nothing, but only his internal, which is the source of the external. For example: If a man acts honestly and refrains from fraud solely because he fears the laws and the loss of reputation and thereby of honor or gain, and if that fear did not restrain him would defraud others whenever he could; although such a man's deeds outwardly appear honest, his thought and will are fraud; and because he is inwardly dishonest

and fraudulent he has hell in himself. But he who acts honestly and refrains from fraud because it is against God and against his neighbor would have no wish to defraud another if he could; his thought and will are conscience, and he has heaven in himself. The deeds of these two appear alike in outward form, but inwardly they are wholly unlike (358).

Since a man can live outwardly as others do, can grow rich, keep a plentiful table, dwell in an elegant house and wear fine clothing according to his condition and function, can enjoy delights and gratifications, and engage in worldly affairs for the sake of his occupation and business and for the life both of the mind and body, provided he inwardly acknowledges the Divine and wishes well to his neighbor, it is evident that to enter upon the way to heaven is not so difficult as many believe. The sole difficulty lies in being able to resist the love of self and the world, and to prevent their becoming dominant; for this is the source of all evils. That this is not so difficult as is believed is meant by these words of the Lord,

> "Learn of Me, for I am meek and lowly of heart, and ye shall find rest to your souls; for My yoke is easy and My burden is light" (*Matt.* xi. 29, 30).

The Lord's yoke is easy and His burden light because a man is led by the Lord and not by self just to the extent that he resists the evils that flow forth from love of self and of the world; and because the Lord then resists these evils in man and removes them (359).

The poor come into heaven not on account of their poverty but because of their life. Every one's life follows him, whether he be rich or poor. There is no

peculiar mercy for one in preference to another; he that has lived well is received, while he that has not lived well is rejected. Moreover, poverty leads and draws man away from heaven just as much as wealth does. There are many among the poor who are not content with their lot, who strive after many things, and believe riches to be blessings; and when they do not gain them are much provoked and harbor ill thoughts about the Divine providence; they also envy others the good things they possess, and are as ready as any one to defraud others whenever they have opportunity, and to indulge in filthy pleasures. But this is not true of the poor who are content with their lot, and are careful and diligent in their work, who love labor better than idleness, and act sincerely and faithfully, and at the same time live a Christian life (364).

All this makes clear that the rich and the poor alike come into heaven, the one as easily as the other. The belief that the poor enter heaven easily and the rich with difficulty comes from a wrong understanding of the Word where the rich and the poor are mentioned. In the Word those that have an abundance of knowledges of good and truth, thus who are within the church where the Word is, are meant in the spiritual sense by the "rich"; while those who lack these knowledges, and yet desire them, thus who are outside of the church and where there is no Word, are meant by the "poor" (365).

THE WISE AND THE SIMPLE IN HEAVEN

IT is believed that in heaven the wise will have more glory and eminence than the simple, because it is said in *Daniel,*

> "They that are intelligent shall shine as with the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" (xii. 3).

But few know who are meant by the "intelligent" and by those that "turn many to righteousness." The common belief is that they are such as are called the accomplished and learned, especially such as have taught in the church and have surpassed others in acquirements and in preaching, and still more such among them as have converted many to the faith. In the world all such are regarded as the intelligent; nevertheless such are not the intelligent in heaven that are spoken of in these words, unless their intelligence is heavenly intelligence. What this is will now be told (346).

Heavenly intelligence is interior intelligence, arising from a love for truth, not with any glory in the world nor any glory in heaven as an end, but with the truth itself as an end, by which they are inmostly affected and with which they are inmostly delighted (347).

All who have acquired intelligence and wisdom in the world are received in heaven and become angels, each in accord with the quality and degree of his intelligence and wisdom. For whatever a man acquires in the world abides, and he takes it with him after death (349).

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LIFE AFTER DEATH

All are received into heaven who have loved truth and good for the sake of truth and good; therefore those that have loved much are called the wise, and those that have loved little are called the simple. The wise in heaven are in much light, the simple in less light, every one in accord with the degree of his love for good and truth (350).

It is believed in the world that those who have much knowledge, whether it be knowledge of the teachings of the church and the Word or of the sciences, have a more interior and keen vision of truth than others, that is, are more intelligent and wise; and such have this opinion of themselves. But what true intelligence and wisdom are, and what spurious and false intelligence and wisdom are, shall be told in what now follows.

True intelligence and wisdom is seeing and perceiving what is true and good (351).

THE IMMENSITY OF HEAVEN

THE immensity of the heaven of the Lord is shown also by this, that all children, whether born within the church or out of it, are adopted by the Lord and become angels; and the number of these amounts to a fourth or fifth part of the whole human race on the earth. That every child, wherever born, whether within the church or out of it, whether of pious or impious parents, is received by the Lord when it dies, and is brought up in heaven, and is taught and imbued with affections for good, and through these with knowledges of truth, in accordance with Divine order,

and as he becomes perfected in intelligence and wisdom is brought into heaven and becomes an angel, can be seen above (n. 329–345). From all this a conclusion may be formed of the multitude of angels of heaven, derived from this source alone, from the first creation to the present time (416).

Again, how immense the heaven of the Lord is can be seen from this, that all the planets visible to the eye in our solar system are earths, and that these, moreover, in the whole universe are innumerable, and all full of inhabitants. These have been treated of particularly in a small work on those earths (417).

LITTLE CHILDREN IN HEAVEN

IT is a belief of some that only such children as are born within the church go to heaven, and that those born out of the church do not, and for the reason that the children within the church are baptised and by baptism are initiated into the faith of the church. Such are not aware that no one receives heaven or faith through baptism; for baptism is merely for a sign and memorial that man should be regenerated, and that those born within the church can be regenerated because the Word is there, and in the Word are the Divine truths by means of which regeneration is effected, and there the Lord who regenerates is known. Let them know therefore that every child, wherever he is born, whether within the church or outside of it, whether of pious parents or impious, is received when he dies by the Lord and trained up in heaven, and taught in accordance with Divine order,

and imbued with affections for what is good, and through these with a knowledge of what is true; and afterwards as he is perfected in intelligence and wisdom is introduced into heaven and becomes an angel. Every one who thinks from reason can be sure that all are born for heaven and no one for hell, and if man comes into hell he himself is culpable; but little children cannot be held culpable (329).

When children die they are still children in the other life, having a like infantile mind, a like innocence in ignorance, and a like tenderness in all things. They are merely in the rudiments of a capacity to become angels, for children are not angels, but become angels. Every one passing out of this world enters the other in the same state of life, a little child in the state of a little child, a boy in the state of a boy, a youth, a man, an old man, in the state of a youth, a man, or an old man; but subsequently each one's state is changed. The state of little children surpasses the state of all others in that they are in innocence, and evil has not yet been rooted in them by actual life (330).

The state of children in the other life far surpasses their state in the world, for they are not clothed with an earthly body, but with such a body as the angels have. The earthly body is in itself gross, and receives its first sensations and first motions not from the inner or spiritual world, but from the outer or natural world; and in consequence in this world children must be taught to walk, to guide their motions, and to speak; and even their senses, as seeing and hearing, must be opened by use. It is not so with children in the other life. As they are spirits they act at once in accordance with their interiors, walking without prac-

tice, and also talking, but at first from general affections not yet distinguished into ideas of thought (331).

As soon as little children are resuscitated, which takes place immediately after death, they are taken into heaven and confided to angel women who in the life of the body tenderly loved children and at the same time loved God. Because these during their life in the world loved all children with a kind of motherly tenderness, they receive them as their own; while the children, from an implanted instinct, love them as their own mothers (332).

How children are taught in heaven shall be briefly told. From their nurses they learn to talk. Their earliest speech is simply a sound of affection; this by degrees becomes more distinct as ideas of thought enter; for ideas of thought from affections constitute all angelic speech. Into their affections, all of which proceed from innocence, such things as appear before their eyes and cause delight are first instilled; and as these things are from a spiritual origin the things of heaven at once flow into them, and by means of these heavenly things their interiors are opened, and they are thereby daily perfected. When this first age is completed they are transferred to another heaven, where they are taught by masters; and so on (334).

Children are taught chiefly by representatives suited to their capacity. These are beautiful and full of wisdom from within, beyond all belief. In this way an intelligence that derives its soul from good is gradually imparted to them. Other representations are there given, whereby, as by plays adapted to the minds of children, they are guided into knowledges of truth and affections for good (335).

HEAVENLY JOY AND HAPPINESS

HARDLY any one at present knows what heaven is or what heavenly joy is. Those who have given any thought to this subject have had so general and so gross an idea about it as scarcely to amount to anything (395).

All delights flow forth from love, for that which a man loves he feels to be delightful. No one has any delight from any other source. From this it follows that such as the love is such is the delight. The delights of the body or of the flesh all flow forth from the love of self and love of the world; consequently they are lusts and their pleasures; while the delights of the soul or spirit all flow forth from love to the Lord and love towards the neighbor, consequently they are affections for good and truth and interior satisfactions (396).

Heaven in itself is so full of delights that viewed in itself it is nothing else than blessedness and delight; for the Divine good that flows forth from the Lord's Divine love is what makes heaven in general and in particular with every one there, and the Divine love is a longing for the salvation of all and the happiness of all (397).

The delights of heaven are both ineffable and innumerable; but he that is in the mere delight of the body or of the flesh can have no knowledge of or belief in a single one of these innumerable delights (398).

One can see how great the delight of heaven must be from the fact that it is the delight of every one in heaven to share his delights and blessings with others;

and as such is the character of all that are in the heavens it is clear how immeasurable is the delight of heaven. It has been shown above that in the heavens there is a sharing of all with each and of each with all. Such sharing goes forth from the two loves of heaven, which are, as has been said, love to the Lord and love towards the neighbor; and to share their delights is the very nature of these loves. Love to the Lord is such because it is a love of sharing every thing it has with all, since it wills the happiness of all. There is a like love in every one of those who love the Lord, because the Lord is in them; and from this comes the mutual sharing of the delights of angels with one another. Love towards the neighbor is the same, as will be seen in what follows. All this shows that it is the nature of these loves to share their delights.

It is otherwise with the loves of self and of the world. The love of self takes away from others and robs others of all delight, and directs it to itself, for it wishes well to itself alone; while the love of the world wishes to have as its own what belongs to the neighbor. Therefore these loves are destructive of the delights of others; or if there is any disposition to share, it is for the sake of themselves and not others (399).

There were some spirits who believed from an opinion adopted in the world that heavenly happiness consists in an idle life in which they would be served by others; but they were told that happiness never consists in abstaining from work and getting satisfaction therefrom (403).

There were some spirits who thought themselves better instructed than others, and who said that they had believed in the world that heavenly joy would

consist solely in praising and giving glory to God, and that this would be their active life. These were told that praising and giving glory to God is not a proper active life, also that it is His will instead that they should perform uses, and thus the good works that are called deeds of charity. But they were unable to associate with works of charity any idea of heavenly joy, but only of servitude, although the angels testified that this joy is most free because it comes from an interior affection and is conjoined with ineffable delight (404).

Scarcely any who enter the other life know what heavenly blessedness and happiness are, because they do not know what internal joy is, deriving their perception of it solely from bodily and worldly gladness and joy; and in consequence what they are ignorant of they suppose to be nothing, when in fact bodily and worldly joys are of no account in comparison (412).

But that I might learn the nature of heaven and heavenly joy I have frequently and for a long time been permitted by the Lord to perceive the delights of heavenly joys; but while I have been enabled to know by living experience what they are I am not at all able to describe them.

I perceived also that the joy and satisfaction came as from the heart. . . . I have noticed that when I wished to transfer all my delight to another, a more interior and fuller delight continually flowed in in its place, and the more I wished this, the more it flowed in; and this, I perceived, was from the Lord (413).

Those that are in heaven are continually advancing towards the spring of life, with a greater advance towards a more joyful and happy spring the more

thousands of years they live; and this to eternity, with increase according to the growth and degree of their love, charity, and faith. Women who have died old and worn out with age, if they have lived in faith in the Lord, in charity to the neighbor, and in happy marriage love with a husband, advance with the succession of years more and more into the flower of youth and early womanhood, and attain to a beauty that transcends every conception of any such beauty as is seen on the earth. . . . In a word, growing old in heaven is growing young. Such forms or such beauties do those become in the other life who have lived in love to the Lord and in charity towards the neighbor (414).

MARRIAGES IN HEAVEN

AS heaven is from the human race, and thus angels are of both sexes, and from creation woman is for man and man is for woman, thus the one belongs to the other, and this love is innate in both, it follows that there are marriages in heaven as well as on the earth. Therefore what marriages in heaven are, and how they differ from marriages on the earth, and wherein they are like them, shall now be told (366).

Marriage in heaven is a conjunction of two into one mind. It must first be explained what this conjunction is. The mind consists of two parts, one called the understanding and the other the will. When these two parts act as a one they are called one mind. In this the part called the understanding acts as the husband, and the part called the will acts as the wife.

When this conjunction, which belongs to man's interiors, comes into the lower parts pertaining to the body, it is perceived and felt as love, and this love is marriage love. This shows that marriage love has its origin in the conjunction of two into one mind. This in heaven is called cohabitation; and the two are not called two but one. So in heaven a married pair is spoken of, not as two, but as one angel (367).

Moreover, such a conjunction of husband and wife in the inmosts of their minds comes from their very creation; for man is born to be intellectual, that is, to think from his understanding, while woman is born to be affectional, that is, to think from her will; and this is evident from the inclination or natural disposition of each, also from their form; from the disposition, in that man acts from reason and woman from affection; from the form in that man has a rougher and less beautiful face, a deeper voice and a harder body; while woman has a smoother and more beautiful face, a softer voice, and a more tender body. There is a like difference between understanding and will, or between thought and affection (368).

Every one, whether man or woman, possesses understanding and will; but with the man the understanding predominates, and with the woman the will predominates, and the character is determined by that which predominates. Yet in heavenly marriages there is no predominance; for the will of the wife is also the husband's will, and the understanding of the husband is also the wife's understanding, since the love of each is to will and to think like the other, that is, mutually and reciprocally. Thus are they conjoined into one. This conjunction is actual conjunction, for the will of the wife enters into the understanding of the hus-

band, and the understanding of the husband into the will of the wife, and this especially when they look into one another's faces; for, as has been repeatedly said above, there is in the heavens a sharing of thoughts and affections, especially with husband and wife, because they love each other. This makes clear what the conjunction of minds is that makes marriage and produces marriage love in the heavens, namely, that one wishes all that is his own to be the others, and this reciprocally (369).

I have been told by the angels that so far as a married pair are so conjoined they are in marriage love (370).

The love of dominion of one over the other entirely takes away marriage love and its heavenly delight, for as has been said above, marriage love and its delight consists in the will of the one being that of the other, mutually and reciprocally. This is destroyed by love of dominion in marriage, since he that domineers wishes his will alone to be in the other, and nothing of the other's will to be reciprocally in himself.

When one wills or loves what the other wills or loves each has freedom, since all freedom is from love; but where there is dominion no one has freedom; one is a servant, and the other who rules is also a servant, for he is led as a servant by the lust of ruling (380).

In the inmost heaven there is genuine marriage love because the angels there are in the marriage of good and truth, and also in innocence.

It is said that the angels in heaven have all their beauty from marriage love (382).

Marriages in heaven differ from marriages on the earth in that the procreation of offspring is one of the

ends of marriages on the earth, but not of marriages in heaven, since in heaven the procreation of good and truth takes the place of procreation of offspring.

All this makes clear that marriages in heaven are not like marriages on earth. In heaven marryings are spiritual, and cannot properly be called marryings, but conjunctions of minds from the conjunction of good and truth. But on earth there are marryings, because these are not of the spirit alone but also of the flesh. And as there are no marryings in heaven, consorts there are not called husband and wife; but from the angelic idea of the joining of two minds into one, each consort designates the other by a name signifying one's own, mutually and reciprocally. This shows how the Lord's words in regard to marrying and giving in marriage (*Luke* xx. 35, 36), are to be understood (382).

LIGHT IN HEAVEN

THAT there is light in the heavens those who think from nature alone cannot comprehend; and yet such is the light in the heavens that it exceeds by many degrees the noonday light of the world. That light I have often seen, even during the evening and night. At first I wondered when I heard the angels say that the light of this world is little more than a shadow in comparison with the light of heaven; but having seen it I can testify that it is so. The brightness and splendor of the light of heaven are such as cannot be described. All things that I have seen in the heavens have been seen in that light, thus more clearly and distinctly than things in this world.

The light of heaven is not a natural light, like the light of the world, but a spiritual light, because it is from the Lord as a sun, and that sun is the Divine Love (126, 127).

SPACE IN HEAVEN

ALL things in heaven appear just as in the world, to be in place and in space and yet the angels have no notion or idea of place and space. As this must needs sound like a paradox, I will endeavor to make the matter clear, as it is of great importance.

All changes of place in the spiritual world are effected by changes of state of the interiors, which means that change of place is nothing else than change of state.

For the same reason the heavens are distinct from each other, also the societies of each heaven and the individuals in each society; and furthermore, the hells are entirely separated from the heavens because they are in a contrary state.

For the same reason, again, any one in the spiritual world who intensely desires the presence of another comes into his presence, for he thereby sees him in thought, and puts himself in his state; and conversely, one is separated from another so far as he is averse to him. And since all aversion comes from contrariety of affection and from disagreement of thought, whenever in that world several are together in one place they are visible [to one another] so long as they agree, but vanish as soon as they disagree.

Again, when any one goes from one place to another, whether it be in his own city, or in courts or

in gardens, or to others out of his own society, he arrives more quickly when he eagerly desires it, and less quickly when he does not, the way itself being lengthened and shortened in accordance with the desire, although it remains the same. This I have often seen to my surprise. All this again makes clear how distances, and consequently spaces, are wholly in accord with states of the interiors of the angels; and this being so, no notion or idea of space can enter their thought, although there are spaces with them equally as in the world (191–195)

WHAT has been said in this work about heaven, the world of spirits, and hell, will be obscure to those who have no interest in learning about spiritual truths, but will be clear to those who have such an interest, and especially to those who have an affection for truth for the sake of truth, that is, who love truth because it is truth; for whatever is then loved enters with light into the mind's thought, especially truth that is loved, because all truth is in light (603).

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